

*s not that
 have chosen me;
 it is I
 have chosen you.
 have appointed
 to go and
 r fruit that
 'l be lasting...*

John 15:16

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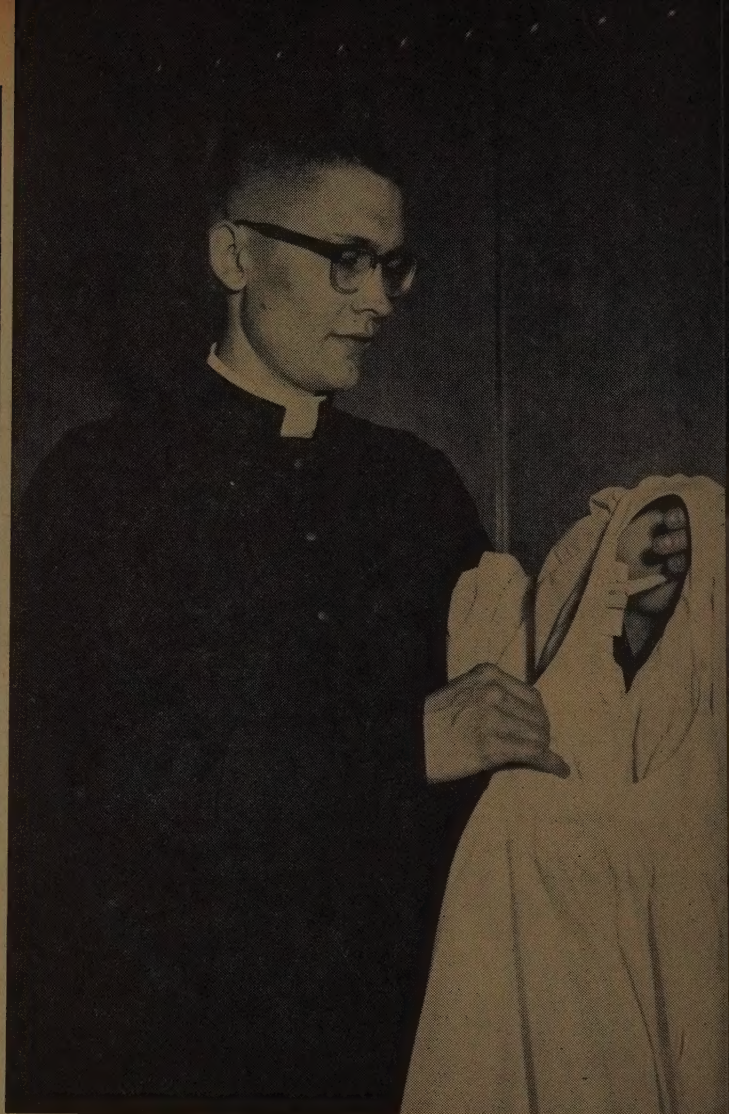


Lutheran Herald

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Pictured on our cover and above is Seminary graduate Stanley West. Photos by Alton C. O. Halverson

Lutheran Herald

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Teach me, Good Lord, to serve Thee as Thou deservest to be served; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward save that of knowing that I am doing Thy will. Amen.

THE SEMINARY is a school. But knowledge is not its only commodity, nor even its principal product. Church has something more comprehensive at . Knowledge and eloquence will of themselves fail to be not the carriers of *love*.

The Seminary's commission is to deliver to the young men who are propelled and controlled by love. Students and teachers are assailed by the enemy of love, as are all men, but the school's objective is to provide the Church with men who in their lives and in their work bear witness to the love of God.

They have five loves. The first is love of their Lord. If he be not there, the other four are illusory and fruitless. "Thou shalt love the Lord thy God" is the first and great commandment. We love him because He first loved us. Christ's colloquium with Peter,

Christ said, "Whatsoever ye have done to the least of these . . . ye have done it to me."

There is no alternative nor option for him; the man who loves Christ loves all men, for the Lord has created and redeemed all men. This love is more than an attractive idea. It has strong arms and a big heart, and leads the servant of Christ into the wants and the fears of every person whom he may reach. He will be in restless search, probing ways and means to love and help all men. This passion will protect him from being swallowed up in organization and administration, but will also plunge him into every corporate activity in society which has a bearing on the well-being of people.

A Christian pastor will love his wife, his children, his friends. He will develop a special fondness for the people of his own parish. But the distinguishing quality

Five Loves Have They

By Alvin N. Rogness

Commissioning him to be shepherd of the flock, asked only one repetitious query, "Simon, son of John, lovest thou me?" No examination of his doctrine, his oratorical powers, his organizational skills! How high a priority does this one love have, not alone for a pastor but for every Christian, that it is the pearl of great price in contrast with which any other quality fades into the shadows.

No one can really teach the love of God as a class; one can only learn it. One can take careful notes and learn as a lesson. For love is peculiarly a *gift*, imparted to a person's heart by the Holy Spirit. But lectures and lessons are not irrelevant. The entire curriculum of the Seminary, everything that is done and whatever the course of study, is an attempt to proclaim and describe the length and breadth, the height and depth, the love of God that surpasses knowledge. Confronted by this love of God for him, the student is aroused and moved in turn to a love from him to God.

The second is a love for people. People are not all alike. Some are expansive and friendly, some are reserved and cautious. Some are attracted to people in one case, others have to work at it. But a Christian's love for people is something more than liking or disliking them. He loves them even when he dislikes them. For this strange love of God that lives and throbs within him has no other available focus than people.

For the pastor, as a Christian, is the power which lifts him above all special affections to a love of all men, believers and unbelievers, in Christ Jesus.

Their third love is the Church. A believer's heart will swell with excitement when he confesses, "I believe in the Holy Ghost, the holy Christian Church, the communion of saints . . ." for he identifies himself with a vast company that circles the earth and that soars to the triumphant hosts above whom no man can number. And when as a pastor on Sunday morning he faces his congregation, whether in a prairie chapel or in a metropolitan cathedral, he confronts a visible cell of this epic company. Here, before him, are the children of God, begotten by the Holy Ghost through the means of grace, the colonials of the Kingdom of God on earth.

The congregation, The Evangelical Lutheran Church, even districts and circuits will be objects of love, even though in themselves they are not identical with the Church of the Third Article. The one, holy Christian Church is a great reality, but it has no headquarters on earth. It can be loved and served only through love and service given through the "church" which is found in groupings of people like a congregation or denomination and where the Word is preached in truth and the Sacraments are administered. When I sing, "My church, my church, my dear old church," I may think

of a building crowned with a steeple and cradled in a graveyard, but these are but symbols of the family of God which the Holy Ghost has called together there. And this family, as a man has learned to know it in some congregation, synod, and denomination, will stir his loyalty and love.

Their fourth love is the means of grace. Because the Word and the Sacraments are the means through which Christ comes to us with His presence and His gifts, the means themselves become very dear to the believer. The student will approach the Bible in deep reverence; with the tools of the scholar he will search the scriptures for the message which the Lord has for him personally, for the Church, and for the world. As a faithful shepherd of the flock he will usher his people into the same rich search, so that the Holy Ghost may lead them into an ever richer life in Christ. From his pulpit, in his counselling, and in his teaching, it will be this Word of God, the law and the gospel, which he will employ as the only sure guide for the faith and life of his people. And in the sacraments of Holy Baptism and the Lord's Supper he will delight to minister through visible means the unseen riches of grace. Every occasion for handling the means of grace will be a moment of joy and holiness for him, for in and through them the Savior comes to His people.

The confessions and the great doctrines of the Church he will treasure too as the written consensus of the people of God through the ages regarding the message of the Scriptures. The faith that must be a personal discovery for each person in each succeeding generation is strengthened and enriched as it finds expression in the words which sustained the fathers before him.

The fifth love is for the world. God so love world that He gave His Son for its salvation. world is the Lord's and the fullness thereof. Sin invaded it, but the Lord has not given it up. He holds title. To His redeemed, Christ gives again original commission to have dominion over it and subdue it. His children are to manage the earth Him, and in management they are to enjoy the which He has created.

Since the world's great need is the Gospel, to evangelize the people of the planet at home and abroad is the Christian's clearest witness that he loves the world. The winning of peoples and nations for Christ involve us deeply in the struggles and pathos of world's life, political, economic, and social. We cannot stand aloof only to criticize, we must work from inside in suffering love.

Nor is it especially reverent or saintly to spurn physical and sensory enjoyment of God's creation: a flaming sunset, a blooming rose, a savory meal, the caress of the beloved, the power of a typhoon turbine. All is God's and we are God's. To have sheer, exuberant love of life is no denial of holiness in heaven. To have a restless curiosity to explore the world with the finest resources of science and reason is but to honor the God who placed these riches at our elbows. For we have been restored to the banquet table of our Father, rescued from the far-country, to make merry with Him.

With angels and archangels, with all the company of heaven and with all the believing multitude on earth, we join all creation to laud and magnify the glorious name of our God, Father, Son, and Holy Ghost.

Graduates of the ELC Seminaries

St. Paul, Minnesota

Saskatoon, Saskatchewan

May, 1959

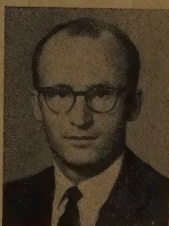
Not pictured:
Thomas Boyer
Minneapolis, Minn.
To Henrytown
Harmony, Minn.



James Alge Morris, Minn.



Gerald R. Allen
Superior, Wis.
To First
Bemidji, Minn.



Brooks Anderson
Cottonwood, Minn.
To Bethlehem
Mankato, Minn.



Elmo W. Anderson
Hillsboro, N. Dak.
To Bethlehem, Doyon
and First
Crary, N. Dak.



Mark Anderson
Mankato, Minn.
To Home Missions
Ukiah, Calif.



Vernon E. Awes
Winona, Minn.
To Esmond Parish
Esmond, N. Dak.



Don Baron
Queens Village, I.
To Graduate School
Yale U.



John E. Benson
Waukegan, Wis.
Graduate School



R. David Berg
Gonvick, Minn.



Alvin J. Bergh
Volga, S. Dak.
To Hannaford
Hannaford, N. Dak.



Richard B. Bersie
Inglewood, Calif.
To Trinity
Hawthorne, Calif.



Daryl M. Bjerke
Chandler, Minn.
To Home Missions
Garberville, Calif.



Lauren J. Bloom
Tacoma, Wash.
To Chinook
Chinook, Wash.



John W. Bordine
Chicken, Alaska
Thany, Remer and
Our Savior's
Dufing, Minn.



David G. Borreson
Wautoma, Wis.



Richard A. Brandt
Aberdeen, Wash.
To Army Chaplaincy



John E. Carlsson
La Crescent, Minn.



Charles J. Christensen
Marcus, Iowa
To Navy Chaplaincy



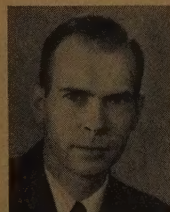
Gordon Christensen
Everett, Wash.



Francis Christenson
San Nuy, Calif.
Research project in
religious drama,
under auspices of
W/F in Germany



Paul H. Christenson
St. Paul, Minn.
To Trinity
Madison, Wis.



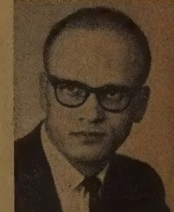
Herbert B. Cleveland
Detroit Lakes, Minn.
To Bethel
Lead, S. Dak.



M. Larry Dahlstrom
Appleton, Minn.
To Christ, Salem and
St. Matthews
Spencer, S. Dak.



Berdell Digerness
Letcher, S. Dak.
To Hoople Parish
Hoople, N. Dak.



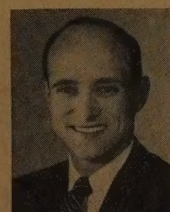
Arvid D. Diken
Minneapolis, Minn.
To Calvary
Chicago, Ill.



Arthur H. Dryer
Chicago, Ill.
To American and
East Norden
Hewood, S. Dak.



J. David Dybvig
Minneapolis, Minn.
To Grace
Cambridge, Wis.



Donald Eckerstrom
Minneapolis, Minn.
To Graduate Study



Jalmer Eldal
Moorland, Iowa
To Trinity and Zoar
Reville, S. Dak.



Rodney L. Ellertson
Vancouver, Wash.
To French Cameroun,
Africa



Richard L. Erickson
Gilbert, Iowa
To Kvernes-Stavanger
Parish
New Rockford, N. Dak.



Charles E. Espe
Goldfield, Iowa
To First English and
Bethany
Menahga, Minn.



Harold B. Everson
Zumbrota, Minn.
To Shield's River,
Wilsall and American
White Sulphur Springs,
Mont.



Myron Jean Fogde
Grattinger, Iowa
To Graduate School
Chicago, Ill.



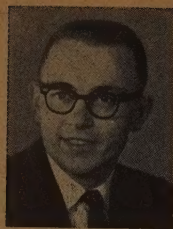
Richard D. Forde
Montevideo, Minn.
To Westby, Comertown
Parish, Montana



Otto L. Franke
Seattle, Wash.
To Good Shepherd
Eugene, Ore.



Donald E. Gaarder
Fairfield, Montana
To Grenora Parish
Grenora, N. Dak.



Owen M. Gaasedelen
Le Sueur, Minn.
To Columbus Parish
Columbus, N. Dak.



John C. Gartley
Chicago, Ill.
To Timberlake Parish
Timberlake, S. Dak.



Alf V. Granberg
Foremost, Alta., Can.
To Home Missions
Terrace, B. C., Can.



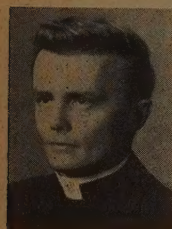
Dennis V. Griffin
Manitowoc, Wis.
To Central
Minneapolis, Minn.



Richard Allen Grudt
Detroit, Mich.
To Metagoshie Parish
Bottineau, N. Dak.



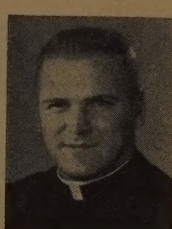
Olando M. G. Gonvick,
To Albion
Albion, N.



Earl Hanson
Seattle, Wash.



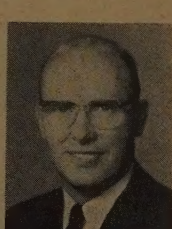
Raymond B. Haugland
Jackson, Minn.
To Christiania
Lakeville, Minn.



Robert L. Haycraft
Eagle Grove, Iowa
To Our Savior's
Glenwood City
and Zoar
Emerald, Wis.



D. Robert Hellekson
Minneapolis, Minn.
To McClusky Parish
McClusky, N. Dak.



Vervle A. Henriksen
Clear Lake, Iowa
To Navy Chaplaincy



Myron D. He
Sioux Falls,
To Calva
Pacoima, C



Jack H. Hickman
Portland, Oregon
To First
Duluth, Minn.



Vern H. Holten
Stoughton, Wis.
To Rosholt Parish
Rosholt, Wis.



Richard F. Holy
Stoughton, Wis.
To Home Missions
La Crescent, Minn.



John W. Hove
Minneapolis, Minn.
To St. John's
Massapequa, L. I., N. Y.



Charles W. Husereth
Montfort, Wis.
To St. Paul and
Rose Grove
Williams, Iowa



David H. Hu
St. Paul, Minn.
To Skopono
Palmyra, W



Paul R. Idstrom
Princeton, Minn.
To Calvary
Golden Valley, Minn.



Leroy J. Isaminger
Canton, S. D.
To Moe Parish
Hudson, S. Dak.



Samih A. Ismir
Jerusalem, Jordan



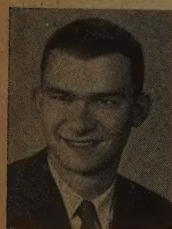
Anton P. Stoll Johnson
Tacoma, Wash.
To Camano
Camano Island, Wash.



Arlan K. Johnson
Grand Forks, N. Dak.
To Salem and
Sauk Valley
Osakis, Minn.



C. Richard Jo
Chicago, Ill.
To Black Hamme
Riceford
Spring Grove,



David P. Johnson
Prospect Heights, Ill.



Glen W. Johnson
Wahoo, Nebraska
To Graduate Study
Minnesota U.



K. Glen Johnson
Torquay, Sask., Can.
To Graduate Study
Concordia Sem.



Paul Edward Johnson
Aurora, Ill.
To Our Savior's
San Diego, Calif.



Robert E. Johnson
Great Falls, Mont.
To Pondera Valley and
Golden West
Conrad, Mont.



Hubert R. Ka
Fertile, Minn.
To Our Savi
Hibbing, Min



L. Knudson
n, S. Dak.
First East
onong and
ockdale
ridge, Wis.



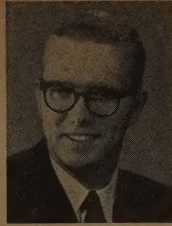
Leif Aaron Knutsen
Everett, Wash.



Richard Knutzen
Anacortes, Wash.
To St. Peter's, Clinton
and Trinity
Freeland, Wash.



Paul O. Lee
Madison, Wis.
To American
Billings, Montana



Richard L. Lee
Detroit, Mich.



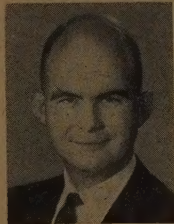
William N. Leed
Burlington, Wash.
To Zion and Holden
McGrath, Minn.



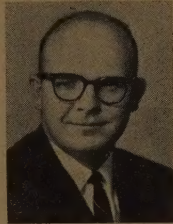
K. Lester
erton, Ore.
cott and Gol
cott, N. Dak.



Walter A. Lexvold
Red Wing, Minn.
To Venezuela,
South America



James A. Lokken
Pasadena, Calif.



Carl E. L. Lucky, Jr.
Gig Harbor, Wash.
To Army Chaplaincy



Wallace L. Lundeen
Minot, N. Dak.
To Highland Street
Worcester, Mass.



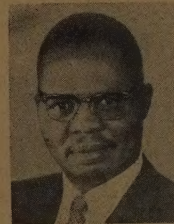
John R. Lundering
Longmont, Colo.
To Trinity
Redondo Beach, Cal.



Ed E. Massen
ackson, Ill.
etroit Lakes
ural Parish
Minn.



Marlin J. Melby
Canby, Minn.
To Our Savior's
and Owego
Pulaski, Wis.



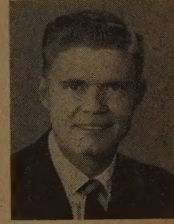
Paul Ben Mhlungu
Oskarsberg, Natal
To South Africa



Dale L. Mitchell
Cylinder, Iowa
To Sarles and
Immanuel
Hannah, N. Dak.



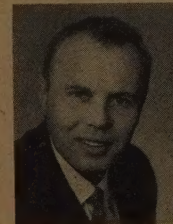
James Narveson
Moorhead, Minn.



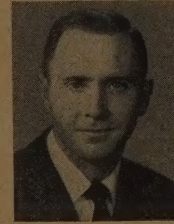
J. David Nelson
Berestford, S. Dak.
To Trinity
Santa Barbara, Calif.



Eld W. Nelson
yrus, N. Dak.
To
Mission Field



Lyle J. Ness
Mondovi, Wis.
To Ascension
Milwaukee, Wis.



Irving C. Njus
Lawler, Iowa
To Northome Parish
Northome, Minn.



Fred Norlien
Kensington, Minn.
To Pine River, Minn.



Edward L. Novak
Eagle Grove, Iowa
To Flaxville Parish
Flaxville, N. Dak.



Neil James Oas
Moorhead, Minn.
To Rider-
Rose Valley Parish
Rider, N. Dak.



Bert P. Odden
Paul, Minn.
Kelliher Parish
Kelliher, Minn.



Norman Peter Olsen
Union City, N. J.
To Cyprus, Cyprus
and Nora,
Kensington, Minn.



Marshall Pechauer
Milwaukee, Wis.
To Woodlake
Richfield, Minn.



Bruce E. Pederson
Minneapolis, Minn.



Ove D. Pederson
Grand Falls,
N. B., Canada
To Admiral
Sask., Can.



Donald F. Peterson
Rochester, Minn.
To Fairdale Parish
Fairdale, N. Dak.



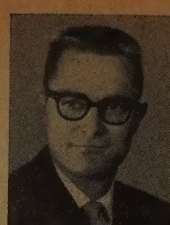
Glen E. Peterson
Sioux Falls, S. Dak.
To Principal, Teacher
Augustana Academy
Canton, S. Dak.



Richard Allen Pierson
Minneapolis, Minn.
To St. Mark
Mt. Prospect, Ill.



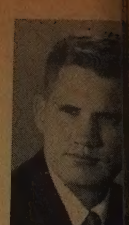
James D. Qualben
New York, N. Y.
To Graduate School
Chicago U.



Richard H. Quamme
Bismarck, N. Dak.
To Fillmore Parish
Fillmore, N. Dak.



Bill Redman
Austin, Minn.
To Mount Carmel
Milwaukee, Wis.



Raymond
Reinholtzen,
Cloquet, Minn.
To Bucyrus, N.
Bucyrus, N.



Paul Reppe
Stanley, Wis.
To Trinity
Madelia, Minn.



Richard D. Rice
Whitehall, Wis.
To Lutsen,
Lutsen and Zoar
Tofte, Minn.



Dale E. Sandstrom
Glendive, Mont.
To Big Fork-
Somers Parish
Mont.



Merlyn E. Satrom
Minneapolis, Minn.
To Instructor, Religion
Department
St. Olaf College
Northfield, Minn.



S. Erving Severtson
Duluth, Minn.
To Graduate School



M. Asai Simand
Medan, Sumatra
Indonesia
To Indonesia



L. James Sjolie
Madison, Minn.
To Kerkhoven
Kerkhoven, Minn.



Arthur E. Solem
Superior, Wis.
To First
Dillon, Mont.



Donald M. Sponheim
Thief River Falls, Minn.
To Valley Springs
and Palisade Parish
Valley Springs, S. Dak.



Richard M. Sundbo
Beloit, Wis.
To Hawkins Parish
Hawkins, Wis.



Edwin W. Swenson
St. Paul, Minn.
To Graduate School



Duane W. Thompson
Marysville, Wash.
To United, Gatzert
and Our Savior
Thief Lake, Minn.



Richard A. Thompson
Hixton, Wis.



Roland Thompson
Albert Lea, Minn.
To Army Chaplaincy



James E. Thvedt
Corinth, N. Dak.
To Grace
Newcastle, Wyo.



Donald L. Tigges
Clarkston, Wash.
To First, Plains
and Our Savior's
Thompson Falls, Mont.



Jorgen U. Vaage
Minneapolis, Minn.
To Olivet
La Crosse, Wis.



Kenneth Vinge
Houston, Minn.
To Trinity and
Coeur d'Alene Ho
Coeur d'Alene, Id.



Conrad Walker
Ingelside, Ill.
To Shiloh
Elmore, Minn.



Kenneth W. West
Maple Park, Ill.
To Our Savior's
Dazey and Bethel
Rogers, N. Dak.



Stanley G. West
St. Paul, Minn.
To
Trinity-Israel Parish
Boyd, Minn.



Vergil V. Westgor
Windom, Minn.
To Our Savior's
Sioux Falls, S. Dak.



Robert L. Witte
Eau Claire, Wis.
To East Koshkonong
Cambridge, Wis.



L. James Wylie
Sioux Falls, S. Dak.
To Lutheran
General Hospital
Chicago, Ill.

The World in Miniature

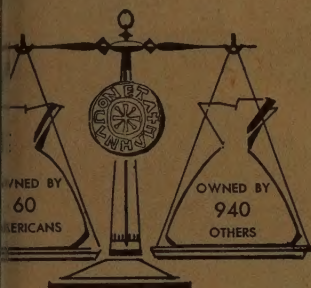
...ans have it good! In this article the author
vivid picture of our possessions and oppor-
as compared with the rest of the world . . .

By Henry Smith Leiper



33
CHRISTIANS

67
OTHERS



our imagination we might compress the total
ation of the world, now more than two and a half
persons, into a community of one thousand
s living in a single town, the following is a
e of the contrasts we would then vividly see.

y persons would represent the present U.S. pop-
n; the rest of the world would be represented
persons. The 60 Americans would be receiving
f the total income of the entire community; the
ther persons would share the remaining half.

the Americans in the town, 36 would be members
ristian churches; and 24 would not. In the town
whole about 330 people would be classified as
tians and 670 would not be so classified. Less
100 in the whole community would be Protestant
tians and more than 230 would be Roman Cath-
At least 80 people in the town would be believing
munists; 370 would be Communist-dominated.

ssified as to skin color, 303 people would be white
97 would be classified as colored. The 60 Ameri-
would have an average life expectancy of 70 years;
e other 940 would average under 40 years.

60 Americans would possess $15\frac{1}{2}$ times as much
s per person as all the rest of the people. On an
ge they would produce 16% of the town's total
supply, but would consume all but $1\frac{1}{2}\%$ of that
keep most of it for their own future use in ex-
ve storage equipment. Since most of the 940 non-
ricans in the community would always be hungry
never quite know when they would get enough to
the situation created by this disparity in food sup-
and the existence of vast food reserves becomes
ily apparent, particularly in view of the fact that
ricans already eat 72% above the maximum food

requirements. Because of the cost of storing their sur-
plus food, they could actually save money by giving
away any excess food; but many would regard that as
the dangerous "give-away" program of soft headed "do-
gooders."

Of the community's total supply of electric power,
the 60 Americans would have 12 times as much as all
the rest; 22 times as much coal; 21 times as much oil
and gasoline; 50 times as much steel; and 50 times as
much in general equipment of all kinds. Of the 60
Americans the lowest income groups would be better
off than the average in much of the rest of the town.

With the exception of perhaps 200 persons represent-
ing Western Europe and a few favored classes in other
areas, like South America, South Africa, and Australia,
and a few wealthy Japanese, literally most of the non-
American people in this imaginary compressed com-
munity would be ignorant, poor, hungry, and sick. Half
of them would be unable to read or write.

Moreover, half of the people in this community
would never have heard of Jesus Christ, or what he
taught, and for what he lived and died. On the other
hand, more than half would be hearing about Karl
Marx, Nicolai Lenin, Joseph Stalin, Niketa Khrush-
chev, and other Communist leaders.

In view of these facts it is interesting to contemplate
that the average Christian American family would be
spending \$850 each year for military defense and less
than \$3.50 a year to share their Christian faith with
the rest of the people in the community.

Out of his average income of \$2,500 per year, the
gift of each American person for all purposes other than
private and personal gifts would average less than
\$55 per year.

Tour the Mission Fields

By Robert C. Gremmels



Diamond Hill Lutheran Church, Hong Kong

After he had located a number of educational and charitable institutions on a map, Bill Davis decided that maybe he wasn't a candidate for a strait jacket after all. In fact, now that he could picture schools and homes as well as councils and boards, he felt that the whole Church had suddenly become more real.

"You know," he chuckled, "this new Church isn't really so hard to understand, once you get everything put in its proper place. It's sort of like my shop. When I get the place straightened up, even my wife can find her way around in it. I think it'd be a good idea to map out the mission fields the same as the institutions. That would make things still clearer."

It would, provided Bill isn't thinking of mission work in the same institutionalized way he once thought of welfare work. Foreign installations do not represent the total mission picture any more than charitable institutions represent the whole welfare program. The mission fields are just a part—though a very important part—of a wide-scale effort to reach the unchurched with the Gospel; and unless Bill views them in that context he'll miss the real purpose of this chapter.

As a member of The American Lutheran Church, Bill Davis will play a part in three distinct phases of mission work—personal evangelism, home missions, and world missions. All three are concerned with reaching the unchurched with the Gospel of Christ, and they are of equal importance. Whether Bill Davis is making a special contribution for mission work in Madagascar, or ringing doorbells in a church survey of his community, or inviting a friend to worship with him next Sunday, he is engaged in genuine mission work.

In the new Church the various mission endeavors will center in three Church-wide groups—the Commission on Evangelism, the Division of American Missions, and the Division of World Missions. Strictly speaking, only the latter two will conduct mission work in the sense of gathering new converts and helping them to organize new churches; yet the Commission on Evangelism will play a part, too, since one of its stated duties is to help congregations "in bringing the Gospel of Jesus Christ to the unchurched and unconverted." About a dozen full-time evangelists will serve in this capacity.

The basic difference between the Division of American Missions and the Division of World Missions is quite obvious from their names. The American Church will be concerned with expanding its mission work in North America while the World Missions Church in North America will concentrate on areas outside this continent. More important, however, will be a difference in objectives. While the Board of American Missions will seek to establish new congregations, the Board of World Missions will strive to develop existing church bodies — self-governing and self-supporting.

The American Lutheran Church has mission fields in the following lands: India, New Guinea, Ethiopia, Colombia, South Africa, Madagascar, Sudan West Africa, Japan, Formosa, and Hong Kong. (The first three mentioned are now affiliated with the ALC, the remainder with the UELC. The UELC has no mission fields of its own but co-operates with other Lutheran missionary programs in Japan, India, the Sudan, and Colombia.)

The new Church will also send missionaries to various other areas where the uniting Churches have established mission relationships — such as in Tanganyika and Indonesia, where

ALC and the ELC send missionaries under call from their respective boards. In some cases mission-services are loaned to the National Lutheran Council.

a. One of the oldest and most established mission fields to be led by The American Lutheran Church is the ALC's field in the area of northeast India known as the Andaman Islands. Though started by the Annaburg Missionary Society of Germany in 1865, the mission has been operated since 1916 by the ALC (Synod of Ohio until 1931). In 1945 the mission became an autonomous body called the South Andaman Lutheran Church, but the ALC appropriates about \$200,000 a year for its support.

At present the South Andhra Lutheran Church has nearly 15,000 baptized members and about 100 congregations; 111 mission schools serve nearly 9,000 students. The mission is staffed with 27 missionaries (both ordained and lay) from America, while the national leadership includes 13 ordained men and 515 lay workers. (In northeast India is the Santal Mission, which the UELC has supported for a number of years, and which will continue to receive support from the new church.)

New Guinea. By far the largest mission field that will come under the influence of The American Lutheran Church is Lutheran Mission New Guinea, which in 1956 organized as

the Evangelical Lutheran Church of New Guinea. Lutheran work in this vast region of the South Pacific was begun in 1886 by Missionary John Flierl, who was trained at the famous Neuendettelsau Mission Seminary in Germany. A year later a second missionary beachhead was established by another German group, the Rhenish Society. Although two World Wars seriously crippled their operations, the two missions survived, and in 1953 they merged. (The former Iowa Synod, which became part of the ALC in 1930, entered the field as a "rescue team" during World War I.)

Today the New Guinea Church covers an area of about 1,000 square miles, mainly along the northeast coast near the cities of Madang and Finschhafen. It has about 200 congregations and 165,000 baptized members, as well as more than 800 schools and 27,000 students. Five hospitals and 28 dispensaries help to meet the Church's medical needs. The ALC, which allocates about \$300,000 a year to the mission, has 101 missionaries (both ordained and lay) on the field, while Lutheran Churches of Germany and Australia furnish a combined total of about 100 more. National church leaders number 4,000, including about 70 ordained men.

Ethiopia. This field, just being developed in the Wollo Province in the north-central part of the country, will be the mission baby of The American Lutheran Church. Although several

European Lutheran groups have been doing mission work in Ethiopia for some time, it was only in September, 1957, that the ALC sent its first missionaries there. So far these men have spent most of their time learning the difficult Amharic language and setting up the mission program, but progress has been steady. Before long the ALC hopes to have a full staff of pastors, teachers, physicians, and nurses at work in this ancient country.

Colombia. The second youngest mission field of The American Lutheran Church will be located in Colombia, South America. This field, situated in one of the world's most anti-Protestant countries, was started jointly by the ELC and the UELC in 1944 and since that time has faced constant opposition from local authorities and the Roman Catholic Church. Still the missionaries have succeeded in establishing eight congregations, with more than 400 baptized members. They have also opened half a dozen schools and have trained a nucleus of Colombian church leaders.

South Africa. Zululand! The name itself sparks the imagination with traditional images of missionaries cooking in steaming caldrons. Yet this strange land in the Union of South Africa's Natal Province is one of the ELC's most successful and inspiring mission fields. It has been operated officially by the ELC since 1927, although missionary approaches to the Zulus date back to 1844.



Today the Zululand mission has about 17,000 baptized members and 160 congregations. Forty-five ELC missionaries (both clergy and lay) minister to the Zulus, who have a national staff of about the same size. The mission also has three hospitals and five dispensaries.

Madagascar. Located about 250 miles off the southeast coast of Africa, the large island of Madagascar has challenged Protestant missionaries for more than two centuries. Its four million inhabitants include some of the most primitive people in the world, many of whom were once thought to be incapable of spiritual or cultural advance — until missionaries proved otherwise. Lutheran work in Madagascar was begun by the Norwegian Mission Society in 1866, and the first Lutheran missionaries from America arrived in 1888.

Today the ELC's mission efforts are concentrated in two main areas — Anosy in the eastern section and Androy to the west. ELC personnel numbers 75, while the national staff includes 36 ordained men and 152 lay workers. About 12,000 baptized members make up 147 congregations. The mission also has 38 schools with about 2,200 students, a well-equipped hospital, and five dispensaries. In 1950 the churches of the ELC mission field joined with those of several other Lutheran fields to form an independent Malagasy Lutheran Church, which now has about 150,000 members, a theological seminary, and a publishing house.

Sudan West Africa. Although it has been only since 1952 that The Evangelical Lutheran Church has officially sponsored the Sudan Mission, ELC missionaries have worked in this area since 1923, establishing mission stations in the French Camerouns and in

French Equatorial Africa. Their most notable advance has been among the Bayas, one of many dark-skinned tribes in the region.

At present the ELC has about 60 missionaries stationed in the Sudan, serving nearly 4,000 baptized Christians in 51 congregations. The national staff includes one ordained man and 35 lay workers. Sixteen schools have now been opened, and their enrollment has grown to more than 1,000. In conjunction with the Norwegian Mission Society the ELC operates a hospital in Ngaoundere. The UELC conducts mission work in Nigeria — in co-operation with the Danish United Sudan Mission of Denmark. At present the UELC has four missionaries there, and each year the Church allocates about \$15,000 to the mission.

Japan. Technically speaking, the history of ELC mission work in Japan dates back to 1892—when a mission thrust was begun but soon abandoned in favor of what appeared to be more fruitful fields in China. The present field in Japan, however, was not opened until 1949, when the ELC began operations along the coastal area between Tokyo and Nagoya. (Ironically, one of the reasons for re-entering Japan was that the China fields, so favorable 57 years earlier, had now become closed to missionaries.) Work progressed rapidly, and in 1950 the Lutheran Free Church voted to join in the program.

Since that time the two groups have worked together to establish numerous mission centers and to build a Bible school in Shizuoka for the training of Japanese church workers. The mission also co-operates with the Japanese Evangelical Church, organized by the ULCA and the UELC, and participates in the operation of its theological seminary. The ultimate goal of the

various Lutheran missions in Japan, a united Lutheran Church of Japan. At present the ELC has 70 missionaries in Japan, the Lutheran Church five, and the UELC three.

China. Though all of the ELC missionaries have been forced out of the China mainland, where a growing independent Church had been established before the Communist takeover, the China mission continues on the islands of Hong Kong and Macao. In Hong Kong all the Lutheran congregations have been united in one Lutheran body, which is gradually becoming self-supporting and self-governing; and a similar development is taking place in Formosa, where eight Lutheran missionary groups are working together. Because of this close co-operation and the effective leadership of national missionaries, the ELC has been able to reduce its staff considerably. At present the Church has only about 25 missionaries in this area.

When Bill Davis finished his "tour" of the mission fields he again seemed a bit perplexed at the amount of detail. But he also seemed impressed.

"It looks to me as if the new Church is really going to be mission-minded," he said. "At least by heredity if not by choice. I can see that all of us are going to have a real responsibility to keep all these missions in operation. I imagine we'll have about the largest number of mission fields of any of the Lutheran Churches in America, won't we?"

Not quite. The Lutheran Church—Missouri Synod, with some 20 million members, will still be in the lead. But The American Lutheran Church will run a close second—and in number of missionaries will rank first. The Lutheran Free Church will probably also rank first in total annual expenditures for world missions.

At any rate, Bill Davis is absolutely right when he says that the members of the new Church will have a "real responsibility." World missions cost a great deal of money. They also require large numbers of volunteer personnel. Members of The American Lutheran Church will be called upon for both—not only by their Board of World Missions, but also by their Savior, who says: "Go therefore and make disciples of all nations. . . ."

Next: "Examine the Auxiliaries."

A typical mission school in New Guinea.



issue appears as The Evangelical Lutheran is in the midst of its district conventions. As site, the Eastern District has concluded its convention and the California District is in the midst of when there is a brief lull, following which the coming meetings will come in rapid succession, beginning with the Canada District the first days of July.

Districts

Meeting

The importance of district conventions is not always understood. And it will have to be admitted that there was a time when they were not particularly significant, partaking as they did mostly of the character of glorified circuit meetings. During the past year and a half, however, they have come into their own and are today in a sense "the Church in miniature."

District convention is one of the finest demonstrations we have of the basic fellowship of Christians. In districts as far-flung as the Eastern and Canada, intimacy has grown up among both pastors and people which makes of these biennial meetings a time of spiritual reunion which does much to bind the church together.

It is also a time of intimate review of the work of the Church at large. Sometimes we hear the criticism "headquarters takes over," that is, that every branch of the Church's work wants to be represented so that there is room for little else on the program. In recent years a solution has been found to that problem. The president of the Church is practically always present and addresses the convention on "the state of the Church." In addition, the director of stewardship as a rule is given a hearing. Beyond that, however, only a few facets of the Church's program have direct representation in a given year. Over a period of years, that means that every phase can be presented.

Then there is the matter of particular district conventions. This includes the agencies and institutions in the district. It includes Home Mission concerns. And there are always officers, boards, and committees to be selected.

We mention these matters because the Church needs to be reminded of the importance of the district convention. In The American Lutheran Church, it will have still greater significance. One power and duty is

vested in the district, which has not been used extensively in the ELC—the right of memorializing the General Convention. Theoretically, that right exists now, but we can recall very few times that it has been used. For The ALC, it is written into the District Constitution, which states that the district shall "consider matters which pertain to the life and program of The American Lutheran Church, and transmit resolutions and recommendations to the General Convention."

If the districts take seriously this particular "power and duty," the district conventions will become a potent force in the life of the Church. And in the exercise of that "power and duty" is the best possible guarantee of the continuing democracy of the Church.

The 1959 district conventions partake of the quality of "last." While it is possible that some of the districts may have meetings in 1960, in connection with the district constituting conventions, such meetings will be brief.

This fact is being recognized in the programs. The union looms very large. There is also a tendency to glance back over the road we have come, both as a Church and as districts. And—let us admit it—there is a bit of a tendency to become nostalgic. A pastor in the Eastern District gave the best reaction we have heard to that one. Said he: "Sure, this means a change. But I can't recall that I had any sad feeling the last day of my bachelorhood!" That probably expresses the feeling of most of the people. The union means breaking some beloved ties (as in the Eastern District, which will be divided among several districts in the new Church). But those ties will be replaced by others.

Much of the business of the conventions has a bearing on the union, too. Most (probably all) of the districts are nominating delegates to the Constituting Convention of the new Church. It is the Closing Convention of the ELC which will elect them, but of course the choices made by the districts will in most cases be determinative. There is also the matter of bringing district business to a close and preparing to transfer all affairs to the corresponding districts of The ALC.

All in all, we believe that this summer's district conventions are doing a great deal to make the union real and imminent in the minds of thousands. And, if one may judge from the conversations we heard at the one convention we have thus far attended, people are looking forward eagerly to the consummation of the union.

The Deadly Sins:

Frontal Attack

There is no way of getting at Pride directly, for the effort to be self-consciously humble stokes a subtler arrogance. The man who prays to God to make him humble is too conscious of his pride not to be conscious of his humility. We recall the story of the Franciscan who when asked what his order was renowned for said, "The Jesuits are known for their learning and the Benedictines for the strictness of their life; our order is known only for its humility." The man who is constantly harping about his need to be humble is caught in a subtle and inescapable snare of Pride.

The Way Out

But our faith tells us that we shall not be tempted beyond measure. How can we cut this endless cycle of pride—humility—pride? Perhaps there is some truth in the observation that our pride is a way of blinding us to our deficiencies. It is possible that the spiritually proud man is really uncertain of his state of grace. His offensive self-righteousness is a way of telling himself that he is much better than he really is. If this is so, then we must explain some Puritans as people who were so anxious to be good that when they failed they could not admit the fact to themselves or to others. They were forced to do their good works to be seen of men. They were forced to be proud. Only their pride kept them from falling into despair.

Humble Ecstasy

On the first cornice of Dante's *Purgatory* there are sculptures of humility to assist in the cleansing of the Proud. The first of these shows David dancing before the ark, a story which is told in II Samuel, chapter 6. It is a very curious story and at first blush seems a poor Scriptural example for the humility which *Purgatory* is trying to induce. The king in an ecstasy of delight whirls and leaps before the ark, the linen kilt, which he wears around his middle, flapping crazily. Dante describes it well:

And more than king in this and less he was.

Michal, David's wife, reacts characteristically. "When she saw king David leaping and whirling about in the dance . . . she despised him in her heart." Not the first and certainly not the last wife who has been rough

Pride (Concluded)

on her husband because she thought he was making a spectacle of himself. "John, do you always have to tell those stupid stories? John, do you always have to tell me as if I didn't exist? John, did you have to tell Mrs. Fletcher that silly line about how superior biscuits were?"

Well, It Was This Way

There is a touching domesticity in the scene at David's palace when the party is over. Michal says, "Fine how did the king of Israel gain today exposing himself before his own menials." And David, sturdy and ready as a husband that he is, replies, "When I sport in the Presence of the Eternal's presence, I am not honoring myself."

More Than King

It is this story which Dante chooses to portray on the first cornice of humility. I think we should be grateful for it. It is a story to death once and for all the theory that humility is a dogginess, an abject and pitiable mongreling before God. And it makes possible a truly inspired worship of God—a whirling and leaping ecstasy which is absent from so much of our "religious" life. The Scotch woman who heard Niebuhr in the Gifford lectures put it well. "I dinna understand a word he says, but it makes God great." To make God great—that is the essence of humil-
sential humility.

Furthermore, and this is important, it makes humility flower at the very place where we are most inclined to be proud—before our friends and neighbors. Humbleness is seen to be not sham modesty but a creative excitement about the Presence of God. The spectacle of the whirling king, kilt flapping and feet stamping points beyond itself to the Glory. Pride is not the thing that watches with the scornful Michal from a palace window, mortified by what it sees.

dy-Made Family

AND FOUR TO GROW ON. Frances Palmer, Rinehart, \$3.50, 222 pages. This heart-warming story opens as the mother, Frances Palmer, and her husband, are waiting for the two children they are planning to adopt. They have left the decision in the hands of God so it is with beating hearts that they greet their future children, the pale, thin, abandoned brother and sister, ages 8 and 5. The children are unsettled and suspicious, distrustful of love at first. Finally, love tempered discipline brings out the best in the youngsters, and the four Palmers decide to get two more children, again a brother and a sister and sight unseen. The unusual story is full of humor and hope and faith. One is moved to laughter and to tears by the daily experiences, the moral philosophy, the aggravating trials of dedicated parents.

How could the Palmers take on this responsibility? The author answers the question herself: "We were brave enough to take the first step because we believe 'That to know that love God, all things work together for good.' We have found that *Today* is much more important than yesterday or tomorrow, that we try to make each day a satisfying entity. We are ever dependent upon God to guide us in directing the way of our children and deciding what things are really first."

This is a rewarding story, especially for parents or future parents.

KATHRYN K. HAUGAN
Minneapolis, Minn.

Instructions for Instructors

HELPING THE TEACHER. Findley B. Edge, Broadman Press, \$2.95, 181 pages.

The author of "Helping the Teacher" seeks to persuade the reader that a successful parish education program must be built around the weekly meeting of officers and teachers. He gives particular attention to the role of the department superintendents as the responsible leaders in the teachers' training program.

The author is concerned in this work primarily with the technique rather than the content of teaching in the Church. While not diminishing in any respect the importance of content, he is seeking to focus attention on the "how" of Christian education. He seeks to establish one solid point, namely, the value of maintaining continuity week after week between the teachers' instruction course and

the Sunday classroom experience of the teacher.

Most of the book deals with practical suggestions for preparation and communication of the lesson. Various types of methods, such as discussion, lecture, and dramatic, are presented and analyzed.

L. E. HALVORSON
Minneapolis, Minn.

Norse Emigration Saga

STOWAWAY TO AMERICA. Borghild Dahl, Dutton, 192 pages, \$3.00.

Borghild Dahl, familiar to the Scandinavians of the Midwest for her charmingly simple narratives of Norwegian immigrants, has, in this reviewer's opinion accomplished that difficult feat of writing really good, believable *Christian* fiction.



This book is another in her growing list of such novels which can be placed on Lutheran League and other reading lists with complete confidence that readers will find them not only wholesome, but stimulating and absorbing.

Based on authentic historical facts about the migration of a group of Norwegian dissenters who left their native land to escape religious persecution, Miss Dahl has woven a rich tapestry of color, mingling Norwegian tradition, pioneer courage, and new world romance into a vivid saga.

While the story will have its strongest appeal to youth, it is a delightful tale which will hold the interest of adults, particularly those of Scandinavian extraction.

LILY M. GYLDENVAND
Minneapolis, Minn.

Guidance for Parents

LIGHT FOR YOUR HOME. Wilson Fagerberg, Augustana, 50 pages, \$1.50.

This book is a gem. In twelve short chapters the author, who is dean of the Lutheran Bible Institute, Minneapolis, sets forth the goals of a Christian home.

"The Christ of Calvary offers your home

and mine a golden chain of binding unity and harmony. . . . It is the yearning of His heart that every home be filled with His love, and only sinful rebellion can keep it out. Where His will is done, His love will reign supreme and harmony will exist."

But often the home is dominated by self and then it is that this book, which is written with an understanding heart and a loving concern, will prove most helpful. From self, on to the new nature and its development through forgiveness, understanding, and a living fellowship with God, the author shows how the spiritual lives of our children will grow "to mature manhood, to the measure of the stature of the fullness of Christ."

Then there is the matter of discipline, family devotion, compassion for others, growing up pains, freedom in Christ, how His controlling love matures our children, signposts along the way and lastly thankful living.

Christian parents will want to buy this book and learn how living by His love is made possible.

MRS. ROY NIELSEN
Wahpeton, N. Dak.

Athletics and Ethics

VERDICT OF THE SCOREBOARD. Adrian Christenson, American Press, \$3.00, 188 pages.

The author, athletic director at St. Olaf College, recognizes the serious problems that exist in the athletic phase of education, forcefully brings them to your attention, and then offers a very logical solution.

This book should be required reading for all prospective coaches—in fact, for everyone interested in educational work. You will recognize, from concrete examples, the dilemma facing many coaches and other educators. The author, who obviously loves athletics, is anxious to salvage the good from the programs without destroying them because some evil has crept in.

In essence he says, "Let's emancipate athletic directors and coaches from the unfair pressures and let them be educators as was intended." He advocates "cleaning the house" rather than "burning it" and puts the responsibility right where it belongs—on all of us. He advocates a change in public attitude toward the responsibilities of athletic programs and coaches.

Read the book! It will open your eyes. Then resolve to assist in his effort to place athletics in the proper perspective.

WALTER L. HASS
Chicago, Ill.

For the Family Altar

J. R. Hester

The Vineyard

Toward the Third Sunday in Trinity

The Epistle: I Peter 5:6-11 • The Gospel: Luke 15:1-10

Monday, June 8 REALM OF GRACE

Read Isaiah 5:7

For the vineyard of the Lord of hosts is the house of Israel.

Beautiful, understandable imagery is here used to describe the domain of God's grace. He surrounded the people of Israel with a protective "wall" of care. There was every reason for them to prosper spiritually. In the new dispensation, people who belong to Christ by faith are also in a vineyard; it is a definite area, closed off and set apart. It is a realm of grace. Here God in Christ is the Lord of the vineyard. His purpose and aim is to prosper the life He has bestowed. The outlook is eternal.

You have planted me also in the vineyard of Your grace, dear Jesus. You have tilled the soil of my heart and rooted out the deep-seated evil that would war against Your purposes. You have fed me and watered me with the strength of the Word. Now, O Jesus, may all You have done for me not be in vain. Living under Your grace may I bear rich fruit because of the advantage I have been given. Amen.

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Thursday, June 11 THE VINEDRESSER

Read John 15:2

"Every branch that does bear fruit he prunes, that it may bear more fruit."

The discipline of true Christianity is not easily understood by those who are insincere in their faith. Jesus said it cost something to be His follower. Here it is pointed out that God in the Holy Spirit dresses the branches that bear fruit. The more fruit they bear the more they are pruned. The disciplined life is the fruitful life. The more men pray, deny themselves, serve the Lord, the more useful they are; the more fruit they bear. This is what God has in mind.

Help me to understand Your ways, O God, even though they do not often make sense to my mortal mind. The discipline You ask is understandable. And when I am asked to suffer that which I did not bring upon myself, help me to accept it in all grace; when I think it strange that I must endure an unpleasant visitation, encourage me with the thought that the vinedresser is at work. Amen.

Tuesday, June 9 THE VINE

Read John 15:1

"I am the true vine, and my Father is the vinedresser."

In the vineyard God has established there is a single vine that gives life to the branches. That vine is Christ. He was made to be the vine when God sent Him into the world to redeem mankind. When Christ fulfilled all righteousness and paid the penalty for the guilt of sinful man. He put an end to death and made life a possibility, a sure promise, to those who believe and are obedient to the commands of Christ. Christ is the vine; there is no life without Him.

Two thoughts come to me, dear God. One is this: You are a God of love. In my need You have worked out a plan to offer me life. Out of love for me You satisfied Your justice and made a kingdom of grace. The other is this: You have planted a vine, You have declared the work of Christ the answer to my need, You have invited me to accept Him as my Savior. Amen.

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Friday, June 12 DEFINITE HOLD

Read John 15:4

"Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me."

Here Christ is very clear in His description of how the new life in Him is maintained. The connection between Himself, the source of life, and the one who is the recipient of life is very definite and real. We receive life in holy baptism, but we must stay alive in the covenant of our baptism. It is a connection that can easily be broken. Once a child of God does not mean always a child of God. Satan is busy seeing to that!

I would abide, O Christ! Help me with both hands to hold onto the life You have given me. It isn't little dabs of faithfulness when something moves me that keeps me in the vine; it isn't little flashes of religious display, little sputters and spurts. It's faithfulness throughout; through the thick and thin of life. On my knees I would abide; and at Your table, and Your Word. In Jesus' Name. Amen.

Wednesday, June 10 DEAD WOOD

Read John 15:2

"Every branch of mine that bears no fruit, he takes away."

It is a part of plain truth that in a vineyard there is considerable growth that has gone dead. "Deadwood," we call it. It may bear foliage—the outward appearance of life, but there is no fruit. At a time, perhaps, it had real life. It was drawing its life from the vine. But coming careless, and failing to draw upon the life-giving supply, it continued to have the form of godliness, but lost its force. The peril of such a branch is that it is taken away. The saved can lose salvation.

Examine me closely, O God, to whether I am living or dead; whether in the realm of grace I am scorning the grace You are showering upon me. Lift up the foliage of appearances and see there is fruit. It is the fruit that counts. Renew my spiritual life each day, and never let me take my faith for granted. Teach me to watch and pray and guard my life in Christ. Amen.

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Saturday, June 13 PROOF AND GLORY

Read John 15:8

"By this my Father is glorified, that you bear much fruit, and so prove to be my disciples."

The sign of true life in the vineyard is the appearance of fruit on the branches. This means that the branches are drawing upon the vine; they are abiding in Christ. The result of true faith is the fruits of the Holy Spirit. The purpose of fruit-bearing is that God the Father shall be glorified. No Christian can credit himself with faith, patience, assurance, peace, brotherly love; these are a gift given him by the Father who works within the believer. To Him be the glory!

I pray, blessed Jesus, that there is in my life clear proof that I am Your disciple; that there is something in me that gives glory to the Father. In my abiding in the vine, cause me to grow more and more in grace and in knowledge. As light and salt, let me season and preserve and shine forth in such a way that not I, but God, shall be given the glory. In Your Name. Amen.

Lutheran Herald



The CHURCH in Today's World

0 Languages to Go

There are more than 1,000 languages and dialects in which no part of the Bible has yet been published, as reported at the American Bible Society's 143rd annual meeting.

Eugene A. Nida, the society's secretary for translations, said that as the end of last year, Scripture portions published in 1,136 tongues. The total included the complete Bible in 215 languages, New Testaments in 73, and at least one Gospel in

out," he stressed, "according to the best linguistic evidence there are more than 3,000 languages and dialects spoken in the world."

During 1958, he said, the society finished parts of the Bible in three languages for the first time. They are Huichol and Otomi, Indian languages spoken in Mexico; and Combe, Spanish Guinea tongue.

Nida also disclosed that the society is co-operating in an international project to revise the earliest known translation of the Bible and prepare a new edition of the Greek Testament. Working with the society in the project, he said, is the National Bible Society of Scotland and the Wuertemberg Bible Society of Germany.

Westernizing Criticized

Natives in some foreign fields get the idea the Gospel is a system of law because missionaries impose "a code of morals and ethics," usually based on Western standards, the head of foreign missions for the Christian and Missionary Alliance declared recently. The Rev. Louis L. King of New York warned that the tendency of the missionaries to impose American moral standards and concepts of church organization on natives hinders building an indigenous church. "Theirs is a laudable ambition that the Christian standard of morals and the fruits of life be maintained," he said. "It is this wholesome desire for a pure-

living people of God and a seeming inability of the nationals in just this area that sometimes keeps the missionary from an enthusiastic espousal of the indigenous method."

Mr. King said the Christian and Missionary Alliance has a twofold objective: widespread preaching of the Gospel and building churches operated by the natives themselves.

Noting that "drinking, smoking, chewing beetle nut, and attending movies are especially to be shunned," Mr. King added:

"Just here, however, may come the breakdown in the indigenous method in that the missionary, sensing—whether correctly or not—that these evil practices would be allowed if the administration were left to the nationals, carries on as director of church affairs."

He also made these observations.

"To see scantily or immodestly clothed people is especially repugnant" to some missionaries. The missionaries therefore dress them "even though the clothing may not be suited to the

people and may be a deterrent to self-support."

"Being wedded to modern conveniences or our own standard of living helps militate against the type of church we seek."

Sometimes an awesome document with minute details, which for the most part parallels our American church constitutions, is imposed upon the young Church.

Mr. King suggested that instead of giving native churches "our well-thought-out and cut-and-dried formulas . . . the better method would be to let them develop by the trial-and-error method."

Says Sunday School Not "Kid Stuff"

The idea that Sunday school is "kid stuff" must change before this country is "won for Christ," delegates to the Christian & Missionary Alliance's 62nd General Council were told in Buffalo, N. Y.

Dr. Edward D. Simpson, dean of the Buffalo Bible Institute, estimated



IAKOVOS AND IKE—Calling on President Eisenhower, Archbishop Iakovos, newly-installed primate of the Greek Orthodox Archdiocese of North and South America, pledged his Church's readiness to give "all its moral support to our national policy centered on spiritual views."

—RNS Photo

that "90 per cent of all the adults in the U.S. do not attend Sunday school."

In addition to the spiritual benefits gained by adults, Dr. Simpson said "we would hold 94 per cent of their children through the high school years. At present more than 40 per cent of the children drop out of Sunday school during high school."

The Rev. Bert Webb of Springfield, Mo., assistant general superintendent of the Assemblies of God, said that saving souls requires modern equipment just as much as any business enterprise. He owns and flies his own airplane.

He arrived at Buffalo Airport 45 minutes before speaking and was on his way back to Springfield 30 minutes after leaving the convention headquarters in Kleinhans Music Hall.

"I fly about 95 per cent of the time," he said. "It's part of our streamlined program to keep in touch with all our churches."

New Lutheran Directory

A new edition of the Lutheran Church Directory for the United States and Canada has been published by the National Lutheran Council.

The volume, a revision of the first directory issued in 1954, contains a listing of the more than 17,500 local congregations affiliated with the 16 Lutheran church bodies in America.

The 1959 directory was prepared under the supervision of Miss Helen M. Knubel, secretary of research and statistics in the NLC's Division of Public Relations, from data supplied by the various Lutheran Churches.

Individual copies of the directory are priced at \$1.25, and can be purchased from the National Lutheran Council Department of Research and Statistics, 50 Madison Avenue, New York 10, N. Y.



PRAY FOR OPEN HOUSING—An all-night prayer vigil launched a desegregated housing drive sponsored by the Oakland, Calif. Council of Churches. Prayers for brotherhood, goodwill, and understanding were led by 20 ministers on behalf of 67 member congregations. Shown, left to right, are Rev. Robert Chapman, Fruitvale Presbyterian Church; the Rev. Edward Lee, Chinese Methodist Church; and Dr. Solomon H. First, First African Methodist Episcopal Church. —RNS Photo

Washington News Notes

WASHINGTON'S LOSS: CHICAGO'S GAIN—The federal government and the Lutheran Inner Mission Society of Metropolitan Washington are losing two of their best personnel. In June, Mr. and Mrs. Jay L. Roney will leave for the windy city of the midwest where Jay will direct a new welfare project for the aging. Since 1954 he has been an official in the Social Security Administration. Three years ago Mrs. Roney established the adoption department for the Inner Mission Society. As the Adoption Case Worker she has investigated would-be parents, interviewed qualified references, and meticulously compiled all data which is necessary to find the proper homes for the new-born. In addition to active church and civic work in Washington, both Jay and Jean have been Sunday school teachers at Grace Lutheran Church, a congregation of the American Lutheran Church, in the District of Colombia.

FBI DEMOTES FRY—The Federal Bureau of Investigation blushed in Washington this week when they discovered they had listed Dr. Franklin Clark Fry as first vice-president of the Lutheran World Federation in publicity for their sixth interdenominational vesper service. The LWF president preached to the agents, their relatives and friends at a late afternoon service on Sunday, May 10. This was the first major appearance for Dr. Fry after an illness which has kept him confined to the hospital and his home for the past two months. Since beginning their annual vespers six years ago, the sleuths have heard some of the great preachers in the nation, but never before have they incorrectly listed the position of the headline speaker. Dr. Fry, who is also president of the United Lutheran Church in America and chairman of the Central and Executive Committees of the World Council of Churches, facetiously chided the G-Men for the error and attempted without success to determine what other misinformation about him was in the famous FBI files.

By ROBERT VAN DEUSEN AND CHARLES DE VRIES

Cornerstone for K-W

Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany, officiated at the laying of a cornerstone for the new Evangelical Kaiser Wilhelm Memorial Church in Berlin.

He was accompanied by Prince Louis Ferdinand of Prussia, grandson of Wilhelm II, the last Kaiser, for whom the new church is being dedicated. Replacing an old church named for Wilhelm I, first Kaiser of modern Germany, which was destroyed during World War II, the new structure will stand at the lower end of the Kurfuerstendamm, the main shopping boulevard.

Expected to take two years to complete, the memorial church will be an octagonal structure of stone and glass with a separate steeple and baptistry. It will cost \$1,500,000, and will stand at the side of the half-shattered tower of the old church, a landmark of post-war Berlin.

Work on the church had to be postponed for more than three years because of disagreements between city planners, church officials and the people of Berlin.

Among Lutherans

h Lutherans

all American Pastor

American theological graduate studying in Scotland has been called to a new Lutheran pastorate in the North Midlands countryside of England under Lutheran World Federation auspices.

It is Wayne Curtis Stumme, one of the first Lutherans to be called to an English-language ministry in Great Britain, where some 30,000 members share the same confession worship in ten foreign languages.

His appointment was announced by Bengt Hoffman, director of the Department of World Service, who is underwriting the new pastorate at the request of the Lutheran Council of Great Britain. The funds are provided by the U.S.A. National Committee of the Federation.

Stumme, a 1958 graduate of Augsburg Seminary, Dubuque, Iowa, is currently taking advanced studies at Mary's College, University of Andrews. The American Lutheran Church, of which he is a member, has denied him an ecclesiastical call for his midlands work.

He will be ordained in England for the NLC by another of its pastors now

serving there under an LWF/WS assignment—Dr. William E. Hulme, who is this year's Lutheran tutor at Oxford University.

The new parish will include English-speaking Lutherans in the localities of Corby and Theddingworth, not far from Rugby. In the latter village is located Hothorpe Hall, a Lutheran center for conferences, youth activities, and missionary language study.

"Response" Theme of Worship, Arts Meet

"Response—in worship, music, and the arts" will be the theme of the second annual conference of the Lutheran Society for Worship, Music and the Arts to be held June 10-12 at Wittenberg College in Springfield, Ohio.

Keynoting the theme will be Dr. Joseph Sittler of the Federated Theological Faculty at the University of Chicago. In a series of two lectures he will deal with the topic: "The Post-modern Man (1) The Problem of Response (2) The Integrity of Response."

Also in preparation are musical and dramatic performances, as well as the Society's main work: the discussions and decisions which take place within the twelve commission workshops which carry on the continuing activity of the Society.

The society dedicated to the promotion of the highest expression of Chris-

tian worship of God—especially as it takes form in the various arts, currently has 875 members from all parts of the United States and Canada, as well as some in the Far East, South America, and Germany.

Former Primate Dead

Dr. Yngve T. Brilioth, former Archbishop of Uppsala and Primate of the Lutheran Church of Sweden, died April 27, following a short illness.

The 67-year-old Church leader retired from office last October after eight years as head of the seven-million member Swedish Church. He was succeeded by Bishop Gunnar Axel Hultgren of Haernoessand.

Dr. Brilioth, who had been termed "one of the architects of the ecumenical movement," was a former chairman of the Faith and Order Commission of the World Council of Churches and also a member of the Council's Central Committee.

A leading delegate to the conferences which preceded the official formation of the World Council, he attended its first assembly in 1948 at Amsterdam, Holland. In 1954 he led the Swedish delegation at the second assembly in Evanston, Ill.

He shared his ecumenical concern with his father-in-law, the late Archbishop Nathan Soderblom.

National Lutheran to Become Monthly

The *National Lutheran*, bi-monthly periodical of the National Lutheran Council, will be published monthly, except July and August, starting in January, 1960.

Expansion of the magazine from five to 10 issues a year was authorized by the Council's Division of Public Relations chiefly "to cover more adequately the many areas of work the Churches are doing together through the NLC," said the Rev. Philip A. Johnson, the division's executive secretary.

Writing in the *National Lutheran*, Mr. Johnson also emphasized that, "we want to build a strong bridge of communication between thinking Lutherans in the two giant merger groups now being consolidated."



MOVING DAY—Pupils, teachers and pastor all took part in the recent moving day when the new educational unit of Fruitridge Church, Sacramento, Calif., was put into use. The new educational building erected by the congregation is used primarily by its Gloria Dei Christian Day School but also doubles for other parish uses. Included are five full-size school rooms, two offices, a nursery, and a long play porch. Valuation of the new construction is estimated at \$60,000. Shown at left are Mrs. Herman Halberg (left), kindergarten teacher; Cindy Cole, (front), kindergarten pupil; Randolph Reece, 7th grader; Mrs. Gust Westberg, upper-grades teacher; and the Rev. Orville Hiepler, pastor. Membership of Fruitridge Church recently passed the 1,000 mark.

Church of Month

Centennial Acres, Denver

The foresight and faith of a nearby congregation has been instrumental in the establishment of the Centennial Acres Lutheran Church, Denver, Colorado, the church of the month for June. Two years ago Our Savior's Lutheran Church of downtown Denver purchased a 3½-acre site in the new Centennial Acres development, which will be used for the new congregation. Rapid expansion of the city has caused the value of the property to multiply.

Aircraft and missile factories are located near the new church, which is in the southeast part of Denver. Construction of a first unit was begun in April. It is hoped it will be ready for use when the first service is held in July. The Rev. Joe Huseth, Toronto, S. Dak., will begin his work there July 1. He will be assisted by Audrey Finnestad, Home Mission parish worker.

This will be the second ELC congregation to be organized in Denver in 1959, and the fourth in the city.

15 to Study Abroad

Fifteen Lutheran students (five from the ELC) have been chosen to take part in an international discussion of the life and mission of the Church as members of the 1959 European Study Project, sponsored by the National Lutheran Council and the Lutheran Student Association of America.

The young people, selected as representatives of American Lutheran students, come from 14 colleges and universities across the country and hold membership in six different Lutheran synods.

Leaving New York on June 16, their two-month trip will include visits to Norway, Sweden, Finland, and Germany. In each country a study conference will be held with discussion themes centered on contemporary problems facing the churches visited. Opportunity will be provided to meet and talk with church leaders as well

as with other Lutheran students. They will return to the U.S. August 25.

ELC student leaders participating in this year's project are: Mary Ellen Heian, St. Olaf College, Northfield, Minn.; Pauline Hetland, Luther College, Decorah, Ia.; David Loberg, University of California, Los Angeles, Calif.; David Lunde, Pacific Lutheran College, Parkland, Wash.; and Imogene Nelson, Mankato State College, Mankato Minn.

Zulu Lutherans Elect Native Head

For the first time, the Norwegian Lutheran Zulu Synod of South Africa has elected an African to its presidency, the Christian daily *Vart Land* reported in Oslo.

The paper said the synod, meeting at Embabe, Zululand, named Pastor Kilbon Msomi as its head, succeeding the Rev. N. M. Follesøe of Eshowe, Natal. Pastor Follesøe is a worker of the Norwegian Missionary Society, the African synod's parent organization.

Pastor Msomi visited Norway and other parts of Europe ten years ago. The synod he has been elected to head has 27,282 members. It is presently working with three other Natal Lutheran bodies toward the formation of a united regional Church which would have about 100,000 members.

The other three bodies are the Mankankanana Lutheran Church, the Evangelical Lutheran Zulu Church, and the Zulu-Xhosa-Swazi Synod of the Berlin Mission Church. The first two named are the fruit of missionary work by The Evangelical Lutheran Church of the United States and the Church of Sweden, respectively.

PARISH UNIT ADDED—The new parish education unit shown at right was dedicated last month by East Freeborn Church, Clarks Grove, Minn., the Rev. C. S. Pederson, pastor. Dr. E. C. Reinertson, president of the Southern Minnesota district, conducted the dedicatory rites. The new unit includes 11 classrooms, a fellowship hall, kitchenette, and remodeled office facilities.

Scout Camp Chaplains

The following students at Theological Seminary, St. Paul, will serve as chaplains at Boy Scout camp this summer in the area indicated: William Ingvaldstad, Duluth, Minn.; John Elverum, Highland Park, Minn.; Dick Mathison, Fargo, N. Dak.; Charles Wilson, Minneapolis, Minn.; Liles, Seattle, Wash.; Sheridan, St. Cloud, Minn.; Andrew pedahl, Superior, Wis.; Jim Ness, Chicago; and John Gunderson, mouth Canoe Base.

Circuit Paper Is 50

The fiftieth anniversary edition of *The Lutheran Messenger*, monthly paper of the Chicago circuit, was published in April. Sponsored by the annual conference of the circuit, publication is edited by the Rev. Thorson. It serves all congregations, institutions, and organizations in the circuit.

People

The Rev. Samuel Carlson has signed as assistant to the president of Augustana College, Sioux Falls, S. Dak., and has accepted a call to be superintendent of the Riverview Lutheran Home for the Aged in Spokane, Wash. The Riverview Home is an association of Lutheran people from several synods in the Spokane area and will be ready for occupancy next year.

The Rev. I. Z. Hyland has been restored to health after a six-month serious illness with a kidney ailment and hypertension. Pastor Hyland is of Rock Creek Church near Osage,



Rev. Jack F. Hustad has re-
from his parish at Atwater,
in order to accept a call to be-
associate pastor of the Univer-
lutheran Church of Hope, Min-
is, effective August 1. The Rev.
Preus is senior pastor at Hope
n.

John Nelson of Millbrae, Calif.
ing as the director of the lay
on program being conducted by
orthern California Lutheran Wel-
ervice among rest homes in the

ald E. Anderson, who is in
re of resettlement and material re-
r the Department of World Serv-
f the Lutheran World Federa-
was recently elected treasurer of
international Committee for the
d Refugee Year. This committee
ents more than a score of non-
mental agencies working in in-
tional relief, together with or-
ations of various national govern-
s. It has been given responsibility
rganizing the World Relief Year,
n by resolution of the U.N. Gen-
Assembly will be launched on
30 to focus interest on the con-
ng refugee problem throughout
world.

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July 27-31, 1959

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Luther League Leadership Schools

District — Date — Place — Dean

ATLANTIC—Western:

July 20-25—Grove City College, Grove City, Pa.—Rev. Donald Rehkopf, R.R. 2,
Sanborn, New York

ATLANTIC—Eastern:

July 20-25—Muhlenberg College, Allentown, Pa.—Rev. Albert R. Schmidt, 254
Curtiss Parkway, Miami Springs, Florida

CALIFORNIA—North:

August 17-22—Palo Alto Military Academy, Palo Alto, Calif.—Rev. Sherman
Korshavn, Bethel Lutheran Church, 700 East 70th Street, Long Beach 5, Calif.

August 24-29—Covina, California—Rev. M. V. Midthun, Christ the King Lutheran
Church, 182nd Street West, Torrance, California

CANADA

June 28-July 1—Lethbridge, Alberta—Rev. Sidney Nelson, 11th Ave. and 24th St.
So., Lethbridge, Alberta, Canada

August 28-31—Rev. Arnold B. Hagen, 5743 Earles Road, Vancouver, British
Columbia

EASTERN

June 21-27—St. Olaf College, Northfield, Minn.—Rev. Leon Holm, 417 Hickory
Street, Onalaska, Wisconsin

July 19-25—Luther College, Decorah, Iowa—Rev. Obert I. Lowe, 1008 Redwood
Drive, Green Bay, Wisconsin

August 2-8—Whitewater St. Teachers College, Whitewater, Wisconsin—Rev. Warren
K. Sigwalt, 116 South 4th Street, Whitewater, Wisconsin

No. MINN.

August 9-15—Luther Crest Bible Camp, Alexandria, Minn.—Rev. John Spencer,
Glenwood, Minn.

August 16-22—Emmaus Bible Camp, Menahga, Minn.—Rev. Robert Sorenson, 250
S. E. Third Avenue, Milaca, Minn.

July 19-25—Minne-wa-kan Bible Camp, Cass Lake, Minn.—Rev. Obed C. Anderson,
Our Savior's Lutheran Church, 20th and Wyoming, Superior, Wisconsin

NORTH DAKOTA

July 19-25—Dakota Lutheran High School, Minot, N. Dak.—Rev. A. P. Brucklacher,
Ross, N. Dak.

July 26-Aug. 1—Red Willow Bible Camp, Binford, N. Dak.—Rev. Karl Xavier,
Walhalla, N. Dak.

PACIFIC

July 5-11—Pacific Lutheran College, Parkland, Washington—Rev. Lowell Knutson,
Bow, Washington

August 9-15—Pacific Lutheran College, Parkland, Washington—Rev. Ludwig Sique-
land, 1375 N. Hawthorne, Tacoma, Washington

ROCKY MOUNTAIN

August 9-15—Montana State College, Bozeman, Montana—Rev. J. M. Hovland,
Sunburst, Montana

SOUTH CENTRAL

July 19-25—Waldorf College, Forest City, Iowa—Rev. Harlan Blockhus, Armstrong,
Iowa

August 2-8—Luther College, Decorah, Iowa—Rev. Al Hvidsten, Ridgeway, Iowa

SOUTH DAKOTA

August 2-8—Augustana College, Sioux Falls, S. Dak.—Rev. John Nelson, Brookings,
S. Dak.

August 2-8—Black Hills Outlaw Bible Camp, Nemo, South Dakota—Rev. Robert
Ellison, Pierre, S. Dak.

So. MINN.

July 19-25—St. Olaf College, Northfield, Minn.—Rev. Norman Bergeson, Heron
Lake, Minn.

July 26-Aug. 1—Waldorf College, Forest City, Iowa—Rev. A. R. Sellevold, Slay-
ton, Minn.

Aug. 2-8—St. Olaf College, Northfield, Minn.—Rev. Orin D. Thompson, 6749
Eliot View Road, St. Louis Park 16, Minn.

Obituaries

The Rev. Julius A. Quello died Feb. 17 in Minneapolis. He was born July 6, 1875, in Otter Tail County, Minn., and attended Red Wing College and Seminary and Chicago Lutheran Seminary. He was ordained in 1899. His pastorates included Sioux City and Forest City, Iowa; Beresford, S. Dak., Chicago, Ill., and Fergus Falls, Minn. He also was an interim pastor at West Union, Iowa, and Duluth, Minn.

He was one of the founders of the Bethesda Home for the Aged at Beresford, S. Dak., and also of the home for the aged at Fergus Falls and the Red Wing, Minn., Memorial Home for the Aged. He had been a member of the Board of Home Missions and the Board of Trustees of the church. He is survived by two daughters and three sons, including the Rev. J. N. Quello, Fargo, and the Rev. Victor Quello, St. Louis Park, Minn. Funeral services were held in Red Wing.

The Rev. P. N. Oklevik, director of the Sunnyvale Lutheran Home for the Aged, Monte Vista, Calif., died suddenly on May 1. He was born Jan. 6, 1904, in Norway, and came to the United States in 1925. He attended Red Wing Academy, Augustana College, Luther Theological Seminary, and the University of Oslo. After ordination in 1932, he served as pastor

in Souris, N. Dak., Sturgeon Bay and Manitowoc, Wis., and San Diego and San Francisco, Calif., and as a chaplain in the U.S. Navy. He was married to Arline Berge in 1942. Funeral services were held May 4 in San Francisco. He is survived by his wife and two daughters.

The Rev. F. J. Swensen, 78, died May 3 in Eau Claire, Wis. He was born Oct. 9, 1884, in Norway, and immigrated to the United States in 1903. He attended St. Olaf College and the United Church Seminary, and was ordained in 1916. He served as pastor in Belfield and Dunn Center, N. Dak., and Blue River and Chetek, Wis., and was a hospital chaplain under the Lutheran Welfare Society in Eau Claire. He was married in 1916 to Helga A. Petersen. Funeral services were held May 6 in Eau Claire.

The Rev. Selmer L. Tallakson died on May 7. Funeral services were held at Hoople, N. Dak., and Willmar, Minn. He was born May 5, 1884, near Willmar, and attended Willmar Seminary, Luther College, and Luther Theological Seminary. After ordination in 1909, he served parishes in Roseau, Thief River Falls, and Fergus Falls, Minn.; Chicago, Ill.; and Grand Forks, and Edinburg, N. Dak. He was superintendent of the Grand Forks Old People's Home, vice president of the Northern Minnesota District, and president of the board of the Zion Society for Israel. He was married to Clara Midthun in 1913.

Clearwater Ct. WMF Retreat, Jun. Minne-wa-kan Bible Camp, Lake And near Cass Lake, Minn.

Parish Conservation Service

The merits of the propositions advanced have not been investigated and Parish Conservation Service assumes responsibility in the matter. Send your communications to: The Parish Conservation Service of The ELC, 422 South Street, Minneapolis 15, Minnesota. To ad number when inquiring.)

FOR SALE

Farms

160-acre farm in Calmar Twp., Ia. 8-room, 2-story house with full basement barn, hog house, machine, milk house and good well. 95 acres tillable, bal. in pasture. \$125 per acre. 61

161-acre farm with 97 acres tillable, Spring Grove, Minn. 61

103-acre farm near Spring Grove, Minn. 61

103-acre farm in Glenwood Twp. 35 tillable, bal. in good pasture and tim. Good well and bldgs in fair condition. sell livestock and feed included or alone. 61

280-acre farm near Locust, Ia. Near theran church and on school bus rte. 61

80-acre farm in Glenwood Twp. All able, very good set of bldgs. Water pre in all bldgs where needed. New bulk house and new hog house. 61

360-acre Cent. Minn. farm highly proved. 3 bedroom modern house. \$75 acre. 61

200-acre farm, 60 acres under plow; soil, bal. mostly saleable timber. Good garage, chicken house, milk house. Barn repair, good silo. Good roads, close to churches, and transportation. \$5000 cash liberal terms. N. Minn. 61

Homes

Completely modern 8-room house; sian, Ia. 2 baths, oil furnace, garage barn. 61

Mobile home, '55 model—Brentw Exc. condition. Completely, newly furnished. Porch type vestibule with large front awning. Reasonable. 61

Businesses

Repair shop and saw mill. Concrete bldg. Complete saw mill and planing fit. Fay and Egan tilting table power 5 hp 3 ph motor Oliver 9 inch heavy jointer; 18 inch south bend lathe machine with attachments. 61

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Farms

Modern dairy farm and vacation resort near Scandinavia, Wis. Lutheran community. 76 rds wooded lake frontage. Modern home with hot water, bath, pressure water system. Barn with 38 stanchions, silo. Some income from vacationers. 61

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For sale: 2 6-grave cemetery lots, Sunset Memorial, Minneapolis. Choice location in Lutheran section. Will consider any reasonable cash offer or offer of any trade for salable property.

Announcements

Wanted: Good hymnaries or Concordias, music edition, for shipping charges or make offer. Denny Park Luth. Church, 766 John, Seattle, Wash.

Rocky Mt. Dist. WMF, June 8-11, Bethlehem Luth. Church, Kalispell, Mont.

So. Cent. Dist. WMF, June 2-4, Decorah, Iowa.

...ial, mature lady with business back-
...desires position as secretary-com-
...or elderly widow in Mpls-St. Paul
...ellent references. Available at once.
...avel. 616-14D
...with business background desires posi-
...business administrator for Lutheran
...in Twin Cities area (full or part-
...ould also consider hospital or in-
...administration. 616-15E
...ter desires light work as custodian
...y in Lutheran church or as care-
...home for aged or in private home.
616-16E

HELP WANTED

...a for home for aged in Ill. Good
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...background or experience desirable, but
...ssary. 616-17F
...Lutheran church of 1400 members
...ining for combination office secre-
...oir director beginning Sept. 1.
616-18F
...an wanted to help care for semi-
...lady in modern E. N. Dak. farm
...Board, room, salary. Luth. preferred.
616-19F
...n worker for growing congregation
...urban St. Paul to begin Aug. 1. Work
...ade visitation, youth and some secre-
...ork. 616-20F
...ing hospital in city in N. Cent. N.
...as openings for general staff. Basic
...s \$300 per month. Reg. increments,
...week, rotating shifts when necessary
...fferential—evening-night duty. Also
...supervisory positions, clinical in-
...and medical-surgical nursing in-
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...Cent. Minn. 616-22F
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...ay; Blue Cross, Blue Shield and Soc.
...experience desirable. 616-23F

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...ducted by Pastor Harry R. Greger-
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...WISV 9:00 p.m. WNAX
...p.m. WJMC
...KTRF 9:45 p.m. KSPP
...p.m. KFBK 10:30 p.m. WCCO
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...ter Band 16-19-25-31-49)
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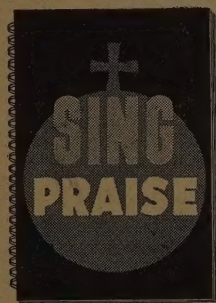
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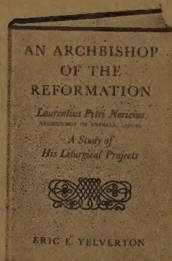
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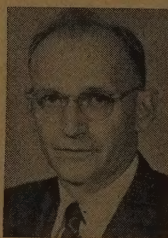
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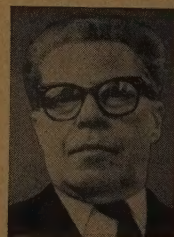
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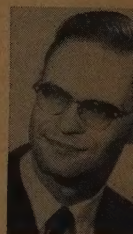
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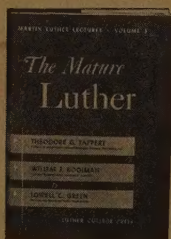


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